THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.*"—John 14: 15, 16, 17.

No. 3, Vol. LXIV. Thursday, January 16, 1902. Price One Penny.

CONTINENTAL CONFERENCES.

Elders Assemble En Masse and Hold an Interesting Series of Meetings in Berlin, Germany.

We are indebted to Elder Levi Edgar Young for the following interesting sketch of the meetings held in Berlin:

The first general conference of the German Mission for 1902, convened in Berlin, Sunday, January 5th, at 10 a.m. All the one hundred and twenty-five Elders in the domains of the Kaiser were in attendance, many of them having walked from their fields of labor to Berlin, holding meetings on the way and delivering hundreds of tracts. Five meetings were held in different parts of the city during the day, and large congregations were in attendance at each one. The first meeting held in the morning was presided over by President Hugh J. Cannon. The principal speakers were President Sylvester Q. Cannon of the Netherlands Mission, Elder Robert I. Burton, and President Francis M. Lyman. President Lyman's subject was the free agency of man and the importance of the Gospel plan of salvation. He beautifully portrayed the relationship of man to Deity, and his responsibility in life. Man being of divine origin he has need of the guidance of our Father. Were there no Gospel plan man would surely be in the dark, for his actions would be only in accordance with the principles laid down by man himself and not by God. Jesus gave us the light, and by it we may be able to attain both temporal and

spiritual perfection, and in this age the Prophet Joseph Smith was ordained through Him to again give His holy law to His children.

In the afternoon three meetings were held in different parts of the city. Besides a general attendance of Saints, hundreds of visitors were present. The speakers at these meetings were Presidents Francis M. Lyman, Hugh J. Cannon and David L. McDonald, (the latter of the Swiss Mission), and Elders Seegmiller and Heppler. President Lyman spoke on the restoration of the Gospel, and the necessity for the calling of a prophet in these the last days. The spirit of the address was one of extreme charity to all people, and no stranger present could have taken any exception, because of the fact that the pure principles of Christianity were most clearly and logically shown. The speaker's testimony as to Joseph Smith's mission was a most forcible one, and sank deeply into the hearts of all who heard it.

Never before has the Gospel been presented to so many people in Berlin. Strangers were pleased with the addresses as well as the music rendered by Utah students here. The Berlin papers speak well of the work being done by our Elders, and their accounts of the meetings are most flattering.

During the week Priesthood meetings were held at which the reports of the Elders were heard and general instructions given by the presiding brethren.

IN HONOR OF THE PROPHET.

(Continued from page 19).

It was perfectly consistent for the Father and the Son to appear to Joseph Smith and proclaim the opening of the last dispensation—the dispensation of the fulness of times, a period predicted by the holy prophets of old in which God should gather together in one all things in Christ, things both in heaven and upon the earth. All the Gospel dispensations, with all their keys, powers and glories, stretching like broken links from the morning to the evening of time, were to be welded into one vast chain, preparatory to the glorious coming of the Son of God. The resurrection was in prospect, and the salvation of the living and the dead was to be provided for. A millennium was to be ushered in, a reign of peace, a period of sanctification, that would gradually prepare earth for her destined exaltation to celestial glory. The hour of God's judgment was at hand, the Ancient of Days was to sit, and the dead, small and great, were to stand before God to answer for the deeds done in the body and receive, according to their works, their everlasting awards. The salvation of a world was trembling in the balance—the winding up of the work of redemption as pertaining to this planet was the great issue involved. In what better work or what bigger work could even the Gods be engaged? Is not salvation as important as creation? Work meet for the Gods, for the Highest of all intelligences; it was not beneath Their dignity to so condescend.

But it does not follow, because this boy, Joseph Smith, received such an answer to prayer, that any boy who might pray to God with a sincere and humble heart would be answered in precisely the same manner. Who was Joseph Smith? Who was he in the heavens, before he came to earth to stand at the head of a dispensation and do a work for which doubtless he had been

ordained from before the foundation of the world? Abraham—to whom we are indebted, through Joseph the translator of his record, for the grandest glimpse we have of pre-existence—was not the only "noble and great one" among the intelligences "organized before the world was" of whom the Lord said "these I will make my rulers." Abraham was not the only spirit "chosen before he was born;" Jeremiah was not the only one known to God before he was formed in the flesh and sanctified and ordained by Him "a prophet unto the nations." As much as any prophet that ever lived was Joseph Smith predestined and preordained to the work that he accomplished. It was not an accident that took him into the grove to pray on that smiling vernal morn. It was not chance, it was destiny—for divine inspiration does not interfere with human agency; and when he asked that he might receive, it was deep calling to deep, it was faith to faith that replied.

A youth of seventeen, persecuted by men for continuing to affirm the truth of his marvelous story, but still in favor with God, whom he knows he has seen and conversed with in the heavenly vision, he receives the visitations of the Angel Moroni, who reveals to him the existence and place of deposit of the hidden record of the Nephites—the golden plates from which he afterwards translates the Book of Mormon; a history of prehistoric America, containing the Gospel, as taught by the Savior after His resurrection, to the ancient inhabitants of this land; the mingled seed of Joseph and Judah, the Shepherd's "other sheep" not of the Judean fold, and the white ancestors of the dusky, dwindled and degenerate American Indians.

While translating this sacred record, by means of the Urim and Thummim, given him by the angel along with the plates, he is ordained, with his friend and scribe, Oliver Cowdery, to the Aaronic Priesthood, by another angel, John the Baptist—and subsequently they are ordained to the Melchisedek Priesthood by the Apostles Peter, James and John. Joseph and Oliver, with those whom they ordain, are thus empowered by divine authority to preach faith and repentance, to baptize by immersion in water for the remission of sins, and to lay on hands for the giving of the Holy Ghost.

The Church is then organized—April 6, 1830—and just prior to that event the Book of Mormon is published to the world; to be scoffed at by the sceptical many, and confounded with the "Spaulding Story;" but to be accepted and revered by the believing few as the veritable "stick of Joseph," described by the Prophet Ezekiel, and as the "sealed book" that would "whisper from the dust," as foretold by the Prophet Isaiah. Persecution rages, but converts multiply, and the gifts of the Holy Ghost, the sacred signs of the true Gospel, follow the believer as in days of old. Harassed but not disheartened, rejoicing in tribulation, thankful that they are worthy to suffer for His sake, the Captain of Salvation, who was made perfect through suffering, the infant Church follows its Prophet into the wilderness, whither a mission to the Lamanites or Indians has preceded him.

At Kirtland, Ohio, on the historic shores of Lake Erie, and in Jackson county, Missouri, on the nation's frontier, the latter the divinely appointed place for the building up of Zion, the erection of a New Jerusalem, where the Saints will assemble and prepare for the coming of the Lord, the modern Enoch seeks to establish the ancient order that redeemed and sanctified the

Zion of olden days, the city that was taken into the heavens, but is to be brought back to earth when Messiah appears in His glory.

But the children of Japheth, the unspiritual Gentiles, will not have it so. Suspicious of these innocent designs, deeming them but a mask to cover some sinister and ulterior purpose, and incited and urged on by religious bigotry and intolerance, they resist with armed violence, with unprovoked outrage, the peaceful and lawful movements of the people of God towards the fulfilment of their destiny; and selfwill and sordidness among some of the Saints themselves, compel, far more than the hostile hand of the Gentiles, the postponement of the building up of Zion. From Jackson county the ill-fated Mormon colony, numbering some twelve hundred souls, is ruthlessly driven, plundered and despoiled, leaving their blood-stains upon what till now has been deemed freedom's soil; but at Kirtland, the home of the Prophet and the headquarters of the Church, the work for a season prospers marvelously.

There a Temple is built in which men are endowed with power from on high. The Priesthood is more perfectly organized and a School of the Prophets is founded. A First Presidency is formed, Twelve Apostles are chosen, and they with the Seventies, likewise selected, are commissioned to evangelize the world. The first foreign mission is opened—the shores of Albion re-echo the glad tidings of the restored Gospel—and missions are established in Canada and in various parts of the Union, from which converts begin flocking Zionward like doves to their windows.

No sooner is the Kirtland Temple completed and dedicated, than the angel ministers of former dispensations, holding the keys of Israel's gathering and the keys of turning the hearts of the fathers to the children, and the hearts of the children to the fathers—a Moses, an Elias, an Elijah, and even Messiah, speaking with the voice of Jehovah, minister in that holy place to Joseph and Oliver, the first and second Elders of the Church, declaring the great and dreadful day of the Lord, predicted by Malachi, to be nigh even at the door. Other glorious visions are seen, notably the one by Joseph and Sidney; a vision of human destiny, depicting the glories of the celestial, terrestrial and telestial worlds, typified by the sun, moon and stars of the firmament, showing the varied qualifications requisite in resurrected souls who inherit those heavenly spheres; giving a deeper insight into the problem of eternal justice, of divine mercy, a higher, profounder and more far-reaching significance to the doctrine that all men will be rewarded according to their works. Yes, all are to be saved, excepting the sons of perdition, but saved according to their merits in different degrees of glory.

Meantime the Prophet translates, or corrects and amplifies, by the spirit of revelation, the Jewish scriptures, restoring many plain and precious parts taken away by uninspired translators, and giving a clear interpretation to passages hitherto mystical and beyond comprehension. Thus the "stick of Judah" joins with the "stick of Joseph" and the two become one in the hands of God's inspired servant. He also translates the Book of Abraham from papyrus found upon mummies brought from the catacombs of Egypt, and the most exalted ideas of the great Creator and Ruler of the universe and of His dealings with man in eternity as well as in time, are resurrected from the sepulchres of the past. Thus truth from earth and righteousness from heaven

continue to illume and enlarge the souls of the faithful and put false doctrine to flight! But stirred with deeper hatred are the depths of hell, and every scheme that wicked men, apostates and others, can devise, is set on foot and relentlessly prosecuted in a vain attempt to engulf in ruin the rapidly growing work of God.

Now shifts the scene to Missouri, whither the Prophet, a fugitive for his life, is followed by the main body of his people: and where much that is tragic and painful awaits them. Behold their city of Far West, founded in the wilderness on the frontiers of civilization, at the feet of an armed and infuriated mob, transformed by the governor of the commonwealth into militia, under orders "to exterminate the Mormons or drive them from the state." Witness the slaughter of a score of innocent and defenseless settlers, in pursuance of this sanguinary edict of a second Herod, a modern Pharaoh, a tyrant in a land of liberty. A sovereign state imbrues its hands in the blood of its most loyal citizens, and consents to the wholesale robbery and expatriation, by its executive and his host of heartless minions, of more than twelve thousand patriotic Americans, whose only crimes are their political unity and their belief in modern revelation.

Meantime the Prophet is in chains, a prisoner for conscience' sake, condemned to death without trial, for acting with his people in self-defense against the armed hordes of ruffians who, incited by hate and cupidity, are overrunning the Mormon country, burning, plundering, ravishing and killing wherever such deeds can be done with impunity. And now that they have him in fetters, strongly guarded and with no chance for escape, they wreak a most vile vengeance upon him and his fellow prisoners, by insulting their sensitive ears and agonizing their humane hearts with obscene and gruesome tales, told to each other with sinister intent, of foul atrocities in which they have figured with helpless Mormon women and innocent babes as their victims—till like a roused lion from its lair, a lion beset by barking curs, rises before them that martial man of God, a vision of righteous wrath, an embodiment of indignant justice—rebukes them in the name of God, and with voice of thunder and tongue of flame scourges them to the kennels whence they rose. He escapes at last, and at Nauvoo, The Beautiful, the city of his founding, on the hospitable shores of Illinois, enjoys for a few years comparative peace and freedom, though harassed at intervals to the end of his days by the merciless bloodhounds of Missouri.

And then the martyrdom—but not until the Prophet's life work is complete; not until that brief span of four and twenty God-spent years, crowded with magnificent achievements, arches like a rainbow the cloud-hung heavens, from Cumorah in the east to Carthage in the west, giving glowing promise of mightier things to come. Not until an ensign has been lifted to the nations, and the dispersed of Israel have begun gathering from Babylon to Zion's shores; not until cities have been built along the fertile banks of the Father of Waters, and twenty thousand devoted souls are peacefully settled in happy homes; not until another Temple has been erected and greater keys of power restored and conferred by the Prophets upon the Apostles for the building up of the Kingdom of the latter days; not until he has rolled the burden of that Kingdom from his own shoulders to the shoulders of the Twelve, and the way

is prepared for the coming up of a worthy successor; not until then draws that mighty human career to its close.

> Past angels, Gods and sentinels that guard
> The gates celestial, challengeless and free,
> That sovereign spirit soars unto its own;
> By shouting myriads welcomed back again,
> With all his earth-won laurels on his brow—
> The meed of valor and of victory—
> To exaltation's endless as the lives.

Nearly thirty-nine years, that Prophet lived and labored and suffered to bring back the Gospel of the Redeemer and open the final dispensation. He was then released from his mission, and with his beloved brother, the Patriarch, who shared his martyrdom, was summoned to realms of rest, to thrones of light and power beyond the skies.

It is the universal testimony of those who knew Joseph Smith—and his own utterances and works proclaim it—that he towered like a mountain among hills above all the giant spirits that surrounded him and helped him to lay the foundations of this marvelous work. Great as they were, the greatest were just as children sitting at the feet of a Master, learning from his lips the wisdom of the heavens. The world does not appreciate this man; for it does not comprehend him. In its sordid self-sufficiency, in its worship of gold and its neglect of God, it is unable to appreciate anything higher than those gifts and achievements which minister to the increase of its wealth or to the advancement of scientific knowledge—things that can be utilized for what are called the practical purposes of mankind. Joseph Smith's genius was spiritual, and as such it comprehended, but at the same time soared beyond the comprehension of the temporal. He was too far above the worldly minded to be appreciated by them. "Among them, but not of them, wrapped in a shroud of thoughts," often, it is said, he would beat himself upon the breast that treasured up his mighty secrets, and say, "Would to God I had someone to talk to! Would to God I could tell you who I am and what I know! If I should tell you half the truth that God has revealed to me, blasphemy would be nowhere, and there are men among you who would want to take my life." These are some of his reported sayings even to the brethren who were around him.

Joseph Smith was not only a colonizer, a statesman, a philosopher, an orator, and at the last a man of education, a founder of schools, a projector of universities; he was more than these; he was a builder of temples, a restorer of heavenly keys, powers and authorities, a teacher of truth, an exemplar of righteousness, a Prophet, Seer and Revelator, one who talked with God face to face, and delivered, as did Moses, the word and will of the Lord to His people. Brigham Young was undoubtedly the greatest man that "Mormonism" has produced; but Joseph Smith produced "Mormonism"—produced it as far as man can produce God's work, acting as His instrument and agent.

Joseph not only did his own work, but he projected the work that has since been done and that will yet be done by this people. It was Brigham Young who executed, but it was Joseph Smith who conceived the great westward movement that has resulted in the founding of a sovereign State, and in the

reclaiming, thus far, of an arid, sun-scorched wilderness. He prophesied years prior to the exodus from Illinois, that the Saints would be driven West, and would "become a mighty people in the midst of the Rocky Mountains." He organized an exploring expedition to look out a home for his persecuted people in this very region, and he even crossed the Mississippi and started for the mountains, but was recalled and returned to meet his doom.

[TO BE CONTINUED].

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges.*)

IT required close to fifteen tons of paper for the publication of the Christmas number of the *Deseret News.*

SERVICES commemorative of the Prophet Joseph's ninety-sixth birthday were held throughout all the Stakes of Zion on Sunday, December 22nd.

J. B. FAIRBANK of the Brigham Young Academy exploring expedition has returned to his home in Provo. He says the trip into South America, from a scientific standpoint, has been highly successful.

A CHURCH SCHOOL CONVENTION was held in Salt Lake, December 28th to 30th inclusive. There was a good attendance, and the themes discussed proved highly profitable and entertaining to those present.

IT is now presumed to be almost certain that Peter Mortensen had a hand in the killing of James R. Hay, who met such an atrocious fate in Salt Lake, December 16th. Mortensen, however, still maintains his innocence.

JAMES H. HARRISON, a native of Birmingham, England, but for forty years a highly respected resident of Utah, died at his home in Salt Lake City, December 28, 1901, at the ripe age of 85 years. He leaves a large family.

THE Fifth ecclesiastical ward of the Salt Lake Stake of Zion has been divided, and a new ward, the Riverside, organized. Its Bishop is Elder Louis G. Hoagland, who has for his counselors Elders Don C. Rushton and Joshua E. Salisbury.

ELEANOR BENNION, the 11-year-old daughter of President Augus M. and Maria Bennion Cannon, succumbed to diphtheria at Taylorsville, the 29th ult. She was an exceptionally bright girl and her lovable disposition endeared her to a host of friends.

GEORGE J. LINFORD, one of Weber county's most influential citizens, died at his home in North Ogden, December 24, 1901. He was born in Gravely, England, December 2, 1838, emigrated to Utah in 1856, and filled a mission to his native land in 1868.

SENATOR RAWLINS of Utah is doing his utmost to have the waters of the Duchesne turned into Provo river for irrigation purposes. To this end he has introduced a joint resolution in Congress directing the geological bureau to report on its practicability.

THE eighth annual convention of the Utah State Teachers' association, opened in the Salt Lake Assembly Hall the 26th ult. The sessions were graced with the presence of Professor O'Shea of the University of Michigan, who gave a number of very interesting talks on pedagogy and kindred topics. The election of officers resulted in Professor William M. Stewart's being made president.

ELDER WALKER F. PHILLIPS, of Park City, missionary to the Sandwich Islands, died of pneumonia, Saturday, December 14th, after a sickness of four days. He was the president of the North Hawaii Conference, and died in his field of labor. Elder M. M. Bush was expected to arrive at Honolulu on December 20th with the body, and from that point it will be shipped home. His wife, Mrs. Annie R. Phillips, who is also a missionary, was with him at the time of his death. They left home on their mission early in July, 1900.—*Deseret News.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 16, 1902.

EDITORIAL.

Is the World Growing Better?—Is the world growing morally and spiritually better? is a question which must arise in the mind of every thoughtful individual, and this from the fact that conditions throughout Christendom are such as to suggest just such an interrogatory. Were we to leave its solution to one class of individuals they would unhesitatingly reply in the affirmative, while another and vastly different class of people would either have their doubts about it or be just as positive as their fellows in the announcement that the movement was retrogressive rather than otherwise. It is so in discussing all questions of importance, so that the only logical and reasonable way out of the difficulty is to adduce from recognized authority the whys and wherefores tending to establish the position taken.

While there is considerable wickedness extant, there are also conditions which should tend to strengthen greatly an optimistic view of the situation. For instance, let us go back to the meridian of time. Then the Savior came to earth and received anything but a royal welcome. The great Herod conspired to put Him to death, but through the guidance of His Father He was preserved to carry out the mission assigned Him. In due course of time He appeared among the children of men, announcing His identity and delivering the message He had to bear. He came to His own, and His own received Him not, and after much persecution and affliction, through all of which He remained true to the trust reposed in Him, He was put to death, crucified upon the cross amid the jeers and scoffs of those whom He had come to save. The Apostles were treated similarly, and after the first century the Church established by Christ had become so burdened with the innovations of men—the false notions of self-appointed leaders—that its identity was completely lost, and through succeeding centuries an absolute and total apostasy wrested from the Church every vestige of authority it had ever had, and left the people wholly destitute of the Word of God.

In the sixteenth century the Reformation set in, and through the preaching of Luther and his associates thousands began to recognize the Christ and pay homage to His high and holy name. The principles which He taught—or, at least, some of them—found favor in the eyes of many, and a new era of Christian ethics had been ushered in. During this period many were the sacrifices made in an endeavor to serve the Lord, and a better tone, both morally and spiritually, began to be felt among the people. But even at this period the fallibility of man asserted itself, and ideas and notions foreign and

alien to the laws of God, crept into their creeds and forms of religious worship. Denomination after denomination was established, bickerings and strife set in, and while all became imbued with a keen sense of spirituality, the caviling contentions in the body religious made their worship offensive before the Lord, and as much of a mockery in His sight as it had been in earlier ages. But there is no denying the fact that the movement was productive of great good. It brought about a healthier state of affairs generally, and prepared, in a measure, for the greater effulgence which was destined soon to be ushered in.

And now we come to the Restoration. Conditions, when the Prophet went into the woods to pray, were most propitious for the introduction of the Gospel. Men and women for nearly three centuries had been clamoring in one form or another for the truth as it was anciently; and when the Prophet announced his message, for a time religionists stood aghast, but soon many of them came to a realization of its divinity, and were not slow in supporting it with might and main. In America mighty stalwarts were raised up to assist it, while in Great Britain and other countries men who have since proved themselves for their devotion, rallied round the standard of truth and became noble witnesses for God and His cause. That the Reformation was a mighty factor in preparing the hearts of the people for this movement, should be clear and plain to all who see aright; for it brought them to that standard of belief in Christ and His Gospel which made the true message a familiar one and caused many of them to freely enlist under its banner. This evolution, this change, this improvement, was brought about by the Father. He knew what should come to pass and prepared the people for its coming; and when the dispensation of the fulness of times was ushered in, there came with it thousands of noble spirits who have since been testifying of its divinity. Since its introduction the leaven of the Gospel has been working among the people, bringing them one by one to a knowledge of the truth, broadening and expanding the ideas of Christendom in general, and gradually preparing the way for the second coming of the Master. But that there is still a great deal of wickedness abroad cannot be gainsaid; for notwithstanding the greater light shed forth, customs and practices still obtain which are entirely at variance with the Gospel and are leading men and women down to degradation and death, wresting from them the essence of life and causing many to prematurely sink into hopeless despair. Still, with all, we believe there is much good being accomplished, but whether the results are equivalent to the added mercies of the Father we are not at present inclined to say. It is a recognized principle of truth that where much is given much is required, and this being so our responsibility to-day becomes vastly greater than it has ever been in any previous dispensation. The standard of religion, the standard of morality, and that of life generally, therefore, should be much higher to-day than it has ever been. That it is we verily believe; but whether it equals, in comparison, the greater light we have received, is still a question worthy of our most thoughtful consideration.

A. B.

Our sympathies go out to Sister Penfold of the London Conference, in the sad and sudden death of her dear father, who passed away at his home in

Buysville, Utah, some three weeks ago. This is the second bereavement our worthy sister has suffered since entering upon her mission, a beloved brother having been called hence nearly a year ago. We invoke the blessings of God upon her, and pray the Father to soothe and heal the heartstrings of the stricken family.

A NOTABLE anniversary in Church annals went by almost unnoticed the other day. It was that of the late President George Q. Cannon, whose sudden and unexpected demise is still fresh in the minds of the people. President Cannon was born in Liverpool, England, January 11, 1827, hence would have been seventy-five years of age last Saturday. His was a busy life fraught with good deeds and noble allegiance to the truth, and when he had finished his work and was called hence, there was a feeling of sorrow in all Israel which was only assuaged by the knowledge that he had fought the fight, kept the faith, and was entitled to a crown of righteousness in the Father's kingdom. His death occurred at Monterey, California, April 12, 1901. "The memory of the just is blessed."

A DISPATCH from Cheyenne, Wyoming, says: Colonel W. F. Cody (Buffalo Bill) talks very encouragingly of the outlook for the northern part of the state, and especially the Big Horn basin. Settlers have been coming in at the rate of several hundred families per year during the past three years, and beautiful and productive farms are being established along the several streams where canals have been built. Almost all of the new-comers are Mormons, and these hardy pioneers and thrifty farmers are keeping up the reputation established by their forefathers in Utah many years ago. Although some of the new settlers did not arrive in the Basin country until last spring, all have established themselves in comfortable homes and raised enough grain and provisions to keep them through the winter.

THE special services in the Salt Lake Tabernacle on Sunday, December 22, 1901, commemorative of the ninety-sixth anniversary of the birth of the Prophet Joseph Smith, should be a reminder to all Christendom that "Mormonism" still lives, and that the man who was the instrument in the hands of God in re-establishing the Church of Christ, is still loved, honored and respected by his people. What an invincible array of testimony to his divine calling must have been produced throughout Zion on that day! Think of 300,000 people lisping the same story, testifying with the same breath, so to speak, the same thing—that Joseph Smith was sent of God! What a stinging rebuke it must be to those who fain would gainsay that testimony; and what a thrill of terror must speed through their very beings when they read so frequently of its occurrence! Joseph Smith, the founder of Mormonism, sent of God! Impossible, says the world, and yet with all such cries, not one word of evidence to successfully controvert it has been adduced in more than four score years. But on the contrary powerful testimonies to support it have been piling up day by day, until to-day the wall of evidence has become totally impregnable, and successfully repels the misdirected battering-rams of hostile persecutors and oppressors. All honor to the Prophet whose divinely

appointed achievements still live and will continue to live long after his opponents are dead and gone!

RELEASE.—Elder William F. Fisher of the London Conference has been honorably released to return home, and sailed per s.s. *New England* on Saturday, the 11th inst.

DEPARTURES.—The s.s. *New England* which sailed from Liverpool for Boston on Saturday, the 11th inst., had aboard the following Elders returning to their homes in Zion: David Edwards, John T. Thain, Ephraim G. Hughes, Frank L. Rigby, Hyrum L. Rigby, Heber C. Parker, Joseph H. Downs, William Y. Stoddard, Joseph Webb, Arthur R. Reddish, James R. Cooper, John Astle and William F. Fisher. Aboard the *Dominion*, which sailed to-day, the 16th inst., for Portland, Maine, were Elders David Crackles, Alfred Gardiner, Martin Ganglmayer and Russell P. Teasdale; also Brother Squire Coop, who has been pursuing musical studies in Germany, and whose hasty return home is occasioned by the sad and sudden death of a loving mother, who passed away in Salt Lake City on Friday, the 10th inst.

DISTRICT MEETING.—A District Meeting of the Grimsby Conference of the Church of Jesus Christ of Latter-day Saints, will be held in the Odd Fellows' Hall, Victoria Street, Grimsby, on Sunday, January 26, 1902, services commencing at 10:30 a.m., and 2:30 and 6 p.m. A general invitation is extended.

ABSTRACT OF CORRESPONDENCE.

ELDER CHARLES TUCKER writes from Lee, Morgan county, Utah, reporting his safe arrival among friends and loved ones, and breathing sentiments of heartfelt appreciation for the many kindnesses shown him while in the mission field. The greeting he received on returning he counts among the pleasant results of missionary life, and his prayer is that his mission may never cease, but that he may always be found doing his utmost to further and advance the interests of the Kingdom. He says the institutions of Zion are growing, and that the Morgan Stake house was dedicated on the 15th ult.

PRESIDENT LYMAN writes from Zurich, Switzerland, stating that he is having a splendid time on the Continent. The meetings in Berlin, he says, were highly successful, the four days' Council of eight three-hour meetings being especially so. He anticipated a royal time in Zurich last Sunday and Monday, from which point he intended going to Bern Monday evening, thence to Liege, Belgium, for Tuesday night and Wednesday, then on to Brussels Thursday and then to Rotterdam where meetings are to be held next Saturday and Sunday. This will bring him back to Liverpool on Monday, the 20th inst. All the Elders, he says, are in splendid health and feel well in their labors.

THE OFFICE OF PREACHERS.

A CONTRIBUTOR to the November *Arena*, Mr. Stanton Kirkham Davis, has some timely suggestions regarding the office of the preacher. He asserts that the religious inspiration of the day no longer comes from the pulpit, for the reason that the preachers, as exponents of dead creeds, have nothing to offer the public. "It is for the preacher to proclaim the truth on the authority of his own insight and experience. To repeat it on hearsay is nothing." Mr. Davis then goes on to say of the preacher:

"Pre-eminently it is his office to offset the pernicious belief that inspiration has ceased to flow to the world—that the book of Truth is closed. And this he can do only by being himself the voice of truth. It is largely because he has become a mere echo that shallow men have concluded inspiration has ceased, and there is nothing left to do but repeat what has already been said. It rests with the preacher to disprove this by his inspired utterance—free and clear as in the morning of the world. He of all men should be the champion of inspiration, for in virtue of this only has the office any good reason for being, and without this he is but a reader. Let him show that Scripture is not all written, nor Truth all revealed. To do this he himself must add some lines."

The truth contained in these lines should be self-evident. It should need no demonstration. And yet it is one that is unanimously denied by the occupants of the Protestant pulpit. That is its fatal mistake.

In every field of inquiry, it is clear to all that what is known is but as a drop out of the infinite ocean of truth. Geographers are still busily pursuing their investigations, and almost every day some new truths are revealed to them concerning the globe we inhabit. Astronomers learn something constantly about the universe. Chemists find new elements and new combinations of elements. Archaeologists add daily new facts to their store of knowledge. The same may be said of botanists, zoologists, linguists, historians. Every science is progressive. New facts are brought to light everywhere, modifying old theories and necessitating the formation of new. Theologians alone present themselves to a modern world, amid rapidly shifting scenes, in an antiquated garb and seriously claim that the science to which they are devoted is stereotyped, admitting no change, no new facts, no progress.

The claim is preposterous. It is contradicted by common sense. If preachers are ambassadors to men, they should have a special mission, a particular message. Otherwise, their office as ambassadors would be without meaning. But a particular message, for instance to the American people in this age, must of necessity be different from the message sent to the Hebrews at the time of Isaiah, or Daniel. Common sense teaches that a man who comes with no other word from on High than that given thousands of years ago, and with no personal credentials, cannot be a special messenger to this generation. What is needed now is infallible guidance in the new conditions that confront the human family.

Of course there are general principles of revealed religion that remain through all ages and apply to all peoples. They do not change nor can they be ignored or set aside. It is the special truth fitted to existing circumstances, the particular divine message to each generation that are here considered, and that are evidently requisite now as much as in any former period.

The history of the past clearly shows that God, in all ages has given to His children the new revelations needed at each particular time. Why should this age be an exception? Our earliest ancestors were guided by divine revelation first in the garden, and then in the new surroundings outside their primitive habitation. Enoch had revelation to guide him in the performance of his work upon earth. Noah was given a special message to his contemporaries. Abraham, Moses, Samuel, the prophets, Ezra, John the Baptist, and the Apostles, all had special messages and were guided by new revelations in the deliverance of them to the world. Theology during that long period of time was progressive. New facts were brought to light all the time, and new light was shed upon facts already known.

It cannot be denied that there are periods in human history when the light of inspiration has shone but dimly, or when it has been extinguished altogether. The cause of this has always been the rejection of the divine message delivered. It is an abnormal condition, owing to enmity against God, just as the cessation of diplomatic relations between nations is the consequence of hostility and a refusal to effect reconcilation. But that is by no means a proof that revelation is not needed.

In the past it was clearly predicted that revelation should be given to men in the last days, in the form of prophecies, dreams and visions, all through the abundant outpouring of the Spirit. There should also be "wonders in the heavens and in the earth" before the "terrible day of the Lord come." (Joel 2: 28-32.) But modern theology says this is impossible. There is nothing new to be revealed. The Scriptures are complete. The heavens are forever sealed. God spoke in past times, to speak no more.

This, we say, is the fatal mistake of modern preachers. For while they hold such views, they will close their ears and hearts to the messengers of heaven. They will refuse to examine their credentials with a mind open to conviction. They will induce their followers to hate and persecute God's servants. They will repeat history, acting to some extent the parts of Ahab and Jezebel, Herod, Annas and Caiaphas, Pilate and Nero. That is the terrible consequence of the denial of the Scripture doctrine concerning revelation and inspiration.—*Deseret News.*

CHRISTMAS IN THE HOLY LAND.

THE *New York World* of December 26th printed a cablegram from Bethlehem showing the manner in which Christmas eve and Christmas day, 1901, were celebrated in the Holy Land. According to the dispatch from Bethlehem the sky was clear, the air chill on the day before Christmas. At an early hour crowds commenced to stream in from Jerusalem and other towns. Many traveled from Europe, some even from America. The European costumes mingling with the bright oriental dresses made the scene varied and vivid with colors, while in the throng were seen many fair-faced Bethlehem women. At the Church of the Nativity at Bethlehem, the Latins, the Greeks and the Armenians each have a place of worship, but the ceremonies which attracted the thousands were those at the Catholic church. Throughout the morning crowds flocked to the magnificent Church of the Nativity, inclosing the cave

believed by many scholars to be the actual birthplace of Christ. It was brilliantly illuminated. During the afternoon a multitude of people crowded the great square fronting the church, covering the housetops on every side. The procession then appeared, the patriarchs, escorted by Turkish soldiers preceded by the kawasses, or official guard of the patriarchs and convent, advancing to the church. Following the sacerdotal procession came that of the French consul and his staff in uniform with an escort of mounted guards, he taking precedent as representing France, the recognized guardian of Catholic interests in the Holy Land. Following his entry into the Church came the beautiful service of vespers and the benediction. In the evening the church was never without its crowd of worshippers. At 11 o'clock matins were sung and a few minutes before midnight all was hushed. Then on the stroke of the hour the "Gloria" arose—all kneeling in profound adoration, to usher in Christmas morning.

Immediately afterward the patriarchs ascended the high altar and commenced to celebrate high mass. Thenceforward throughout Christmas day every altar in the sacred edifice was occupied by priests saying masses. Many devotees who took their places at 10 o'clock on Christmas evening kept their vigil until 11 o'clock on Christmas day, anxious not to miss one moment of the ceremonies on the site of the birthplace of Christ.

EDUCATIONAL TEST FOR IMMIGRANTS.

In line with President Roosevelt's recommendation that the immigration laws of the United States be amended in order to prevent illiterate and undesirable foreigners from passing too freely through our portals, a bill has been prepared by the Immigration Restriction league of Boston for presentation to Congress. The measure contains some excellent suggestions. If it is enacted into law it cannot fail to be of benefit to the country, and will work no hardship on intelligent, decent foreigners who desire to come here to build homes and become good citizens.

The prominent feature of the proposed statute is the educational test. It provides that no foreigner over the age of fifteen years, who is not suffering from some deformity or impediment which would make such person physically incapable of reading, shall be admitted to the United States without reading a small portion of the constitution of the United States, either in English or in the tongue of the country from which the intending immigrant comes. The law does not contemplate that the immigrant shall read the entire constitution, or any considerable portion of it. Not less than twenty, nor more than twenty-five words, printed on pasteboard slips in large type, will constitute the test. Any language the individual examined desires will be furnished by the immigration inspector, but no two immigrants will be tested by the same slip. This is to prevent coaching. Surely this is as simple and as easy an examination as anyone could desire. The league goes further, however, in its desire to be absolutely fair and reasonable. Its measure provides that an admissible immigrant or a person now in or hereafter admitted to this country may bring in or send for his wife, his children under 18 years

of age and his parents or grandparents over 50 years of age, regardless of the educational test.

Little argument is required to convince the average American of the necessity for such a law. The deviltry which is kicked up by ignorant foreigners in the United States every year precludes the necessity for debate. Such people do not make good citizens, they never will make good citizens, and the republic would be infinitely better off without them. The immigrant who is unable to read twenty-five words in his own language is, in the language of Butler's "Hudibras:"

". . . . . a tool,
Which knaves do work with, called a fool."

Such people become instruments for unspeakable harm in the hands of designing men. Immigration of illiterates is growing, as shown by the data furnished by the commissioner of immigration. In 1900 the total number of immigrants landed in New York and other ports was 448,572. The percentage of illiteracy among those over fourteen years of age was 24.3. For the fiscal year ended June 30, 1901, the aggregate was 487,918 with an illiteracy percentage over the age mentioned of 27.7.

The highest percentage of illiteracy for 1901 was found among the Italian immigrants, of whom 15.7 per cent could neither read nor write. The best showing of all was among the Scandinavians, with 0.6, or a little more than one-half of 1 per cent. The showing is a high testimonial to the intelligence of the Scandinavian people, who make up a not inconsiderable proportion of the population of Utah.

No mention is made in the bill of the exclusion of avowed anarchists. This feature should be added and the measure made a law during this session of Congress.—*Salt Lake Herald.*

RELIGION FOR THE ELITE.

Religious revivals are quite common in this country, and usually consist of a sort of mental intoxication, caused by copious draughts of spiritual exhortation administered by enthusiasts engaged in the business. They seldom accomplish anything really beneficial. They do not increase the sum of human knowledge or aid in its diffusion. They simply make a disturbance of the mind which often produces other disturbances of a physical character. But there is a new kind of revival in the far-famed city of Chicago.

The new excitement is manifested in a rage to read the Bible. A class has been formed among the ladies of the North Side, who meet with it every Saturday. By those who do not belong to it, the movement is called the "Bible Class for the Elite." Only the high-toned and wealthy join the charming circle. Rich dresses, loves of hats, artistic coiffures and elegant sacques and capes, are the chief features of the assembly. The wearers come in carriages and vehicles of the latest styles, and their last gathering, it is said, represented fully fifty million dollars. Chicago claims to take the cake for the richest Bible class in the world.

We suggest for this select gathering, a careful study of the Sermon on the Mount, and particularly those portions in the 6th chapter of Matthew. Also

Matthew xix, 16-24, with James ii, 1-6. What a difference there is between the Christianity of Christ, and the modern kind of which the Chicago Bible class for the Elite may be regarded as a fair sample!—*Deseret News.*

THE GIFTS YOU HOLD.

Why cling to earthly baubles?
Lo! false as fair are they;
For all you can hold in your cold, dead hands,
Is that you have given away.

Why build such tow'ring castles?
For they are made of clay;
While all you can hold in your cold, dead hands,
Is that you have given away.

Why choose the costly diadem,
Or wear the raiment gay,
When all you can hold in your cold, dead hands,
Is that you have given away?

Make lighter some burdened heart,
As you journey day by day;
For closely pressed in your cold, dead hands,
Is love you have given away.

Then give true love forever,
Thine actions let it sway;
Its flowers will bloom in your cold, dead hands,
With gifts you have given away.

Up in the shining mansions,
Lasting treasure you'll find some day,
And overflowing in your spirit hands,
Lo! that you have given away.

LYDIA D. ALDER.

DIED.

WRIGHT.—At Springville, Utah, December 15, 1901, after a long and useful career, Frederick Wright; born June 18, 1828, at Stroud, Gloucestershire, England; emigrated to Utah in 1852.

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EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.